299.934
THE
80

LIBRARY COPY

UNITED LODGE
OF THEOSOPHISTS
LIBRARY.
Shelf 4 No. 19

ULT LIBRARY
BANGALORE.
Accn. No. 80

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXXIV, 1945-1946

ULT LIBRARY
BANGALORE.
Accn. No. 80

Published and Edited by
THE THEOSOPHY COMPANY
THEOSOPHY HALL 33RD AND GRAND AVE.
LOS ANGELES (7), CALIFORNIA, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

80
299.934
THE

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND	Keizersgracht 411
BANGALORE CITY, INDIA	15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA	51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND	17 Great Cumberland Place
LONDON, ONTARIO, CANADA	424 Richmond Street
LOS ANGELES (7), CALIFORNIA	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22)	22 East Sixtieth Street
PARIS (6), FRANCE	44 Rue de Rennes
PHILADELPHIA (3), PENNSYLVANIA	1917 Walnut Street
PHOENIX, ARIZONA	32 North Central Avenue
SACRAMENTO (16), CALIFORNIA	720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA	505 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA	860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (6), D. C.	510 Hill Building, 17th and Eye Streets

Index to Theosophy

Volume 34

NOVEMBER, 1945—OCTOBER, 1946

A

"Air-Castle Building" 106
Among Youth-Companions, 17-59-103-135-175-217-260-304-343-376-419-459
Apprehension of Reality, The 347
Approach, The Universal 50
Arguments on Reincarnation 21-70-94-133-185-227-269
Atmospheric Disturbances 214
Attitude of Mind, The 121

B

Basis, The T. S. and its 5
Blavatsky, Madame, in India 245
Blessings of Publicity, The 380
Brotherhood, Natural Selection and Universal 146
Brotherhood, Progress in 441

C

Castle-Building," "Air- 106
Certainty? What is 241

Closing Speech of Wm. Q. Judge 2
Companions, Among Youth-, 17-59-103-135-175-217-260-304-343-376-419-459
Concentration, Culture of 326
Cycle's Need, The 83-129-168-201-252-297-339-372-411-451
Cycles, Soul 463

D

Devachan, The Ego in 184
Disturbances, Atmospheric 214
Dreams and Reality 15

E

Ego in Devachan, The 184
Electronics of Mind, The 292
English Philosophy, The Lineage of 383
Epitome of Theosophy, An 205
Eternal Pilgrim, The 457
Evolution—Two Articles 122

F

Free Men 361
Freedom, The Path to 187

G

Gleanings from W.Q.J. 7
"Glossary," Studies in the 23-62-96-139-179-220-263-307

H

High Mission Bent," "On 161

I

Imagination, Individual 338
Immortality: A Scientific Criticism 8
Incognito 172
India, Madame Blavatsky in 245
Individual Imagination 338

J

J., W.Q., Gleanings from 7
Judge, Wm. Q., Closing Speech of 2

K

Karma and Reincarnation 427
Karma, Studies in 53-210-256
Keys, Lost 41
Kingdom of Knowledge, The 468

L

Life of the T.S., Organized....284
Lineage of English Philosophy, The....383
Living Pattern, A....281
Lookout, On the....30-73-111-150-192-228-271-312-352-390-431-470
Lost Keys.... 41

M

Magic, Black and White.... 45
Men, Free....361
Mind, The Attitude of....121
Mind, The Electronics of....292
Mission Bent," "On High....161
Modern Proverbs....418

N

Natural Selection and Universal Brotherhood....146
Nature, The Religion of....366-423
Need, The Cycle's....83-129-168-201-252-297-339-372-411-451
New Year, The.... 81

O

Objects, The Original....110
Occult Powers and their Acquirement, Of....337

On the Lookout.....30-73-111-150-192-228-271-312-352-390-431-470
Organized Life of the T.S.....284

P

Path to Freedom, The.....187
Pattern, A Living.....281
Permanent Record," "The..... 72
Philosophy, The Lineage of English.....383
Pilgrim, The Eternal.....457
Pool of the Soul, The..... 52
Positive Truth..... 1
Powers, Of Occult, and their Acquirement.....337
Progress in Brotherhood.....441
Progress in Theosophy.....401
Progress, Recent, in Theosophy.....403-444
Progress, Spiritual..... 89
Promulgation of Theosophy, The.....363
Proverbs, Modern.....418
Publicity, The Blessings of.....380

R

Races," "Rounds and.....215
Reality, Dreams and..... 15
Reality, The Apprehension of.....347
Recent Progress in Theosophy.....403-444
Record," "The Permanent..... 72
Reincarnation, Arguments on.....21-70-94-133-185-227-269

Reincarnation, Karma and....427
Religion of Nature, The....336-423
"Rounds and Races"....215

S

Science, The Secret....107
Search? Study or....466
Self-Study, On....301
Society, The Theosophical....164
Soul, The Pool of the.... 52
Soul, The Story of the....321
Speech of Wm. Q. Judge, Closing.... 2
Spiritual Progress.... 89
Story of the Soul, The....321
Studies in Karma....53-210-256
Studies in the "Glossary"....23-62-96-139-179-220-263-307
Study or Search?....466

T

Theosophical Society, The....164
Theosophy, An Epitome of....205
Theosophy, Progress in....401
Theosophy, Recent Progress in....403-444
Theosophy, The Promulgation of....363
Tomorrow's Universe....255
T.S. and its Basis, The.... 5
T.S., Organized Life of the....284
Truth, Positive.... 1

U

Universal Approach, The 50
Universe, Tomorrow's 255

W

What is Certainty? 241

Y

Year, The New 81
Youth-Companions, Among, 17-59-103-135-175-217-260-304-343-376-419-459

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIV—No. 1 **November, 1945**

IF, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifference and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnosticism gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now the thing has virtually been accomplished and this body of knowledge is presented to the world. —W.Q.J.

CONTENTS

POSITIVE TRUTH 1
CLOSING SPEECH OF WM. Q. JUDGE 2
"THE NAME OF THEOSOPHY" 4
THE T. S. AND ITS BASIS 5
GLEANINGS FROM W.Q.J. 7
IMMORTALITY: A SCIENTIFIC CRITICISM 8
"THE DIVINE IMAGE" 14
DREAMS AND REALITY 15
AMONG YOUTH-COMPANIONS 17
ARGUMENTS ON REINCARNATION 21
IS CONDEMNATION A DUTY? 22
STUDIES IN THE "GLOSSARY" 23
ON THE LOOKOUT 30

Three Dollars per Annum *Thirty-five Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

IMPORTANT NOTICE

Despite the advances of medicine and the large sums spent in research, the physical ills of civilization increase year by year, and the rise in psychic and mental disorders in our time is well known. *The Laws of Healing* offers the fundamental principles of health in body and soul. This new and enlarged edition examines the problems treated by the new school of "psychosomatic" medicine. There is an analysis of the various doctrines of "mind cure," and the popular germ theory of disease is evaluated.

53 pages (paper) ..... $ .50

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

A U M

This is the instruction of learners, delivered in twelve measures: what more can be done with those, whom this work doth fill with devotion? —*Mohadmudgara*

THEOSOPHY

Vol. XXXIV November, 1945 No. 1

POSITIVE TRUTH

THE Theosophical Movement is not history; it is the living struggle to know and to feel truth in action. Truth is not a statement, nor a creed, nor any form of intellectual conception. It does not need formal "proof," for it is its own demonstration.

Religions and academic philosophies alike are attempts to define truth in terms of the relationship of events, not beings. Yet truth is the substance of those relationships between beings which lead to the evolution of soul. An inspiring religion is such not because the events upon which it is presumably founded are inspiring, but because men may read in the *symbolism* of those events the perceptions and values true for them in the world of the present. So it must be that even the best of religions are forms that pass—of themselves, merely negative or static aspects of truth.

The constant reintroduction of Theosophy into the world, under guises peculiar to varying ages, serves less to define truth than to tell what truth is not; serves to break the shackles of negative social conventions and religions. Truth is individually perceived, not collectively worshipped. It is *positive,* demanding action.

Theosophy, as a system of philosophy, differs from religions in that it drives the genuine student ever back upon himself for *internal* authority. The study of Theosophy does not in itself confer truth, nor is "belief" in Theosophy a substitute for knowledge. Yet it provides light upon the path—light by which the individual discovery of truth is made. When a man uses this light to travel by, marking the path for others by his courageous footfalls, the truth of Theosophy becomes *his* truth, unfolded by study and devotion and effort in action.

CLOSING SPEECH OF WM. Q. JUDGE

As Chairman of the European Convention Held in London, July 6th and 7th, 1893

YOU have now come to the end of your labors. Very justly did Bro. Kingsland point out to you that this convention was marked by the attention given to plans for more and better work, and by an absence of consideration of results. This is the true position. Results will take care of themselves, and our duty is to seek our duty out and perform it, leaving results to the law of nature.

I would like you to reflect for a moment on the history of the society. Eighteen years ago it was founded, and I am talking to you as one who was present at its foundation. It began with a purpose by those who were determined to proceed. But soon the greater part of those who had entered in its early days, left it. These deserters, were, many of them, spiritualists who expected to see a new and more striking form of phenomena, because their mediums had been prophesying wonderful things; spirits were to appear in public on the streets and upon lecture platforms. But when they discovered the real aims and purposes of the Movement to be different from their notions, they left it. Yet the society grew, members increased, work spread, the organization embraced the earth. Now was this growth due to a constitution and red tape? No; it was all because of the work of earnest men and women who worked for an ideal. Red tape, and votes, and laws to preserve votes, or to apportion them, are useless for any purpose if they are such as to hamper effort. Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement.

If you will regard its history in Europe, you will see that it came to its high point of energy without votes, without rules, supported and sustained by unselfish effort. Was it H. P. B. alone who made it grow here? No, for she alone could do nothing. She had to have around her those who would work unselfishly. By that it flourished here, and now that it has attained such proportions that it includes devoted, earnest workers, you will do well, year by year, to be careful that you do not mummify it with red tape and continual alterations of your constitution. There is a tendency in this country to choke effort with forms and regulations. Universal

---

NOTE.—This article was published in THEOSOPHY, July, 1921.

Suffrage is not the unmixed blessing its devotees insist it is, and if you do not beware, the tendency to hedge your so-called rights to votes all about with regulations will work to the congealing of the fire of zeal. It is not a vote that tells in our Movement. It is energy; work, work, work. The devoted toilers here at Headquarters could easily any day relinquish votes and constitutions to your will, and yet go on working earnestly and steadily for the Theosophical Movement, leaving political Theosophists to amuse themselves with votes. So, I regard our conventions, not as assemblies for tiresome and bureaucratic legislation, but great lodge meetings, where we all gather for mutual help and suggestion for the work of another year.

The next point I would like you to consider is that of dogmatism. A great deal has been said about the fear of a dogmatic tendency and of the actual existence among us of dogmatism. This I consider to be all wrong and not sustainable by facts. The best way for you to produce dogmatism is by continually fearing and talking about it, by waving about the charge of dogmatism on every occasion. In that way you will soon create it out of almost nothing.

What is dogmatism? To my mind, it is the assertion of a tenet that others must accept. Is that what we do as a body? I think not. Certainly I do not do it. In my opinion, oft declared, anyone who asserts in our society that one must believe this or that theory or philosophy is no Theosophist, but an intolerant bigot.

But those who have spoken of dogmatism have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite strongly that those who accuse us of dogmatism have no fixed ideal of their own. Let no one therefore be so injudicious as to raise needless alarms and thus attract disaster. We are protected by our constitution-declarations, and it is sufficient for the purpose that now and then our officials promulgate a re-assertion of our undogmatic attitude.

Most important of all, to be carried away from here by each one, to be acted upon during the next twelve months, is a deep and living feeling of harmony and brotherhood. A union in name has no force or power. Eighteen years ago we formed the union, the attempt to create a nucleus of a universal brotherhood, and since then we have made progress toward realizing what was then but a sound. Such an actual brotherhood is an important fact, its absence a very great obstruction and difficulty.

Too many have failed to make brotherhood a real thing in their life, leaving it merely as a motto on their shield. Our brotherhood must naturally include men and women of very various characters, each with different views of nature, having personal characteristics which may or may not grate on others, as the case may be. The first step then to take, is to accept and tolerate personally all your fellows. In no other way can we begin to approach the realization of the great ideal. The absence of this acceptation of others is a moral defect. It leads to suspicion, and suspicion ruptures our union. In an assembly where harmony is absent, and brotherhood is not, the labors of those assembled are made almost nil, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But, let harmony return, and then the collective mind of all becomes the property of each, sending down into the minds of everyone a benediction which is full of knowledge.

For the American Section, as its General Secretary, I once more extend to you the hand of friendship and love. I give you, for that section, the pledge to sink all personal or sectional aims into one great sea of devotion to the cause we have taken up.

The Convention is adjourned sine die.

"THE NAME OF THEOSOPHY"

Say, my friend, remember that title: The Cause of Sublime Perfection. That is the name of Theosophy. Opposed to the idea of inherent sinfulness, it may work a change. Use the title now and then. So will I. Those three—(a) Perfectibility of Humanity; (b) Cause of Sublime Perfection; (c) Masters are living facts, and not cold abstractions—should be well spread abroad. They pulverize the awful wrong of inherent sin, they raise a hope in every man above a sot, they illuminate the sky of the future. We work for the future—oh, the glorious future! —W.Q.J.

THE T. S. AND ITS BASIS

AS one of those who helped to form the Theosophical Society, I may claim to speak with personal knowledge of the facts, and having worked in its ranks ever since its first day, a few words respecting its basis and spirit will be of use. The society was founded in New York in 1875, the inaugural address of the president being delivered on the 17th of November. The preliminary meeting was held before that date, at the rooms of H. P. Blavatsky, in Irving place, New York. [The minutes] read thus, in substance: "Mr. William Q. Judge took the chair, and read calling the meeting to order, nominated Col. H. S. Olcott as permanent chairman, who, being elected, suggested Mr. Judge as secretary. The latter was elected as secretary." Formal organisation was provided for, and the minute is signed by myself. In November the constitution was reported and the President's address delivered.

Although the objects of the society were then expressed more elaborately than now, they even then carried the same idea as now, and the basis and spirit of the organisation were the same then as now. Its basis was intended to rest on equality, autonomy and toleration, its prime object being universal brotherhood, of which it was hoped the germ or nucleus might be formed. All members are on an equal footing, as is shown by its rule that caste, color, religion, creed, sex have no bearing on the question of membership in any way. The founders did not hold the idea that all men are equal in all things, but they did lay it down that in respect to membership they were and should be equal. This has ever been its law.

Autonomy as a principle put into practice meant that each branch should govern itself so long as it did not contravene the law of the whole, but should be under the general federal jurisdiction of any section it might help to form or be formed in. Similarly each section is autonomous within its own borders, and cannot be interfered with so long as it does not violate the general law and is loyal to the whole. And as the whole cannot have a creed or dogma, no section is put under bonds in matters of belief.

Toleration can only really exist where brotherhood is admitted as a truth and a necessity. Hence its principle of toleration means that every member has the right to believe as he or she pleases in all matters of religion, philosophy, and the like, but must not try to

---

NOTE.—This article was first published in *The Austral Theosophist,* June, 1894.

IMMORTALITY: A SCIENTIFIC CRITICISM

> Materialism cannot admit the existence of anything *outside* matter, because with the acceptance of an imponderable *Force*—the source and head of all the physical Forces—other *intelligent* Forces would have to be admitted virtually, and that would lead Science very far. For it would have to accept as a sequel the presence in Man of a still more spiritual power—entirely independent, for once, of any kind of matter physicists know anything about. . . .
>
> The "extra cosmic" God has killed every possibility of belief in *intra* cosmic intelligent Forces. . . .
>
> —H. P. Blavatsky, *The Secret Doctrine,* 1888

FRANCIS B. SUMNER, Professor of Biology in the Scripps Institution of Oceanography, performs a rare service in the *Scientific Monthly* for August by summarizing, briefly and effectively, the "scientific" arguments against the immortality of the soul. His article, "A Biologist Reflects upon Old Age and Death," is far from a contemptuous rejection of metaphysical beliefs. Its spirit is rather one of stoical acceptance of what he deems natural facts.

The author presents these musings at the age of 71, after a lifetime of zoological research. His chief concern, in thinking of the hopes and fears of the aged, is for a scientific education that will eliminate dependence upon pathetically uncertain longings for life after death. "How far we are," he writes, "from such a goal is evident from the fact that few persons associate the word education with guidance in these directions."

His reasons for rejecting the "comforting illusion" of a future life are founded on a careful review of the questions involved, as he sees them. With unusual perspicacity, he points out that "the scientist's chief advantage in dealing with these matters lies not in his exclusive possession of specially relevant data, but in his more nearly impersonal and objective approach to the problems involved." Certainly, if the typical scientist be compared with the typical religionist, there can be no quarrel with Dr. Sumner on this point.

He regards as unwarranted "chivalry" the concession by some scientists that the religious "specialist" is as much entitled to interpret Man and Nature from the viewpoint of religion as is the scientist, from his outlook. This comparison, obviously, is specious.

The religious specialist or theologian "receives his fundamentals mainly on authority, and under conditions such that any really searching criticism is discouraged or forbidden." The scientist, on the other hand, "is taught, wherever possible, by observation, demonstration, and experiment." Dr. Sumner shows that he is no blind worshipper at scientific shrines by adding: "That scientific branches are also frequently taught dogmatically to the student is a lamentable fact, but it does not affect the average accuracy of my statement."

The scientist, then, according to this writer, is best qualified to investigate, if not to make final judgment on, the question of whether or not man is an immortal soul. As he puts it:

> It is true that science, as such, has no direct answer to give to this question. But it can point to facts which must be reckoned with by anyone presuming to answer them. And it must insist that the question be answered, if at all, in the light of such facts as we have, and not as the mere expression of human hopes and aspirations, or of dogmas resting on authority.

The basic "fact" which leads Dr. Sumner to challenge the doctrine of an after-life is stated as follows:

> . . . Any belief in the permanence or ultimate importance of the human individual is rendered untenable by considering the ephemeral nature of individuality in general, organic and inorganic alike. Our physical Universe is made up of temporary aggregations of matter and energy, ranging from atoms to spiral nebulae, from Mendelian genes to highly organized plants and animals. . . . All, in time, are disintegrated into simpler constituents, and lose their identity in a common magma, out of which a new stock of individuals is continually being differentiated. Something there is, to be sure, which is permanent, quantitatively speaking at least, be this called matter or energy, electrons, protons, photons, quanta, or any other symbol for the unknown. But the integrated units which are organized out of this are in perpetual flux. In the living organism, indeed, the constituent matter itself changes continually, even during the lifetime of the individual. . . . Why should the human individual be an exception to this seemingly universal flux?

In passing, the zoologist notes with approval the Heraclitean teaching of constant change, quoting from the *Mundaka Upanishad:* "As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also." This passage, he remarks, seems "to rise immeasurably higher than the crude anthropomorphism of Hebrew and Christian theology."

The spirit of Dr. Sumner's discussion is a vindication of all he says, excepting only his final conclusion that there is no soul. This curious contradiction, so common in the best of modern thought, is itself strong evidence of the existence of the intuitive faculty, despite the agnosticism to which it frequently leads. Nor is his judgment entirely alien to the occult reality. The fact of the matter is that the western conception of soul is so unscientific, so incapable of meeting the objections raised by critical analysis, that in default of a more acceptable teaching, the disciplined mind will often embrace agnosticism and deny a future life as a philosophical necessity!

The issue, of course, lies with the notion of individuality. When Dr. Sumner points to the eternal flux of nature he simply supports the Buddhist apothegm, "All compounds are perishable." Naturally enough, he identifies individuality with material form, arguing that every form must some day suffer reduction to its ultimate particles of "matter" or quanta of energy—and where, then, is the soul?

The scientific idea of individuality is completely innocent of the occult teaching. In the words of *The Secret Doctrine:*

> Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is . . . a journey of the "pilgrim-soul" through various *states* of *not only matter* but Self-consciousness and self-perception. . . .

For there to be any philosophical idea of immortality at all, it must be conceived in terms of units of *consciousness,* independent of the changes and purgations of matter. In brief, the doctrine of the Monads is the foundation on which all tenable conceptions of immortality rest.

> In Theosophical teachings the term "Spirit" is applied solely to that which *belongs directly to Universal Consciousness,* and which is its homogeneous and unadulterated emanation. Thus, the higher Mind in Man or his *Ego* (Manas) is, when linked indissolubly with Buddhi, a spirit; while the term "Soul," human or even animal (the lower Manas acting in animals as instinct), is applied only to Kama-Manas . . . the *living* soul. . . . Spirit is formless and *immaterial,* being, when individualized, of the highest spiritual substance. . . . Spirit, in short, is no *entity* in the sense of having form; for as Buddhist philosophy has it, *where there is a form, there is a cause for pain and suffering.* But each *individual* spirit—this individuality lasting only throughout the manvantaric life-cycle—may be described as a *centre of consciousness,* a self-sentient and self-conscious centre; a state, not a conditioned individual. (*Theosophical Glossary,* "Spirit.")

Manifestly, those qualities or conditionings of the human being which are of the nature of matter must dissipate with the body; they can no more participate in immortal life than the physical stuff of life which Dr. Sumner rightly condemns to constant disintegration and reorganization in other forms. The surviving ego-soul is a spiritual unit, to which has been added the usufruct of experience on earth—a growth in knowledge, not an acquired "form."

The psychological argument against immortality offered by Dr. Sumner grows from the objection based on his conception of individuality. If it can be shown that mental states result from physical conditions, it may then be asserted that mind is a mere product or function of the body. He states his case:

> Individual development, as well as the evolution of animal life, point unmistakably to the dependence of mental capacity upon the complexity of the central nervous system. The physiology and pathology of the human brain tell the same story in greater detail. Certain mental functions are known to have a definitely localized basis. Definite injuries have definite, sometimes predictable results. One's entire complex of reactions to the outer world, including some of those which we regard as fundamental to "character," are profoundly influenced by the secretions of one's endocrine glands, or even by various drugs which may be introduced into the circulation.

Here the zoologist is discussing the functions of Kama-Manas and their obvious relation to the body and sense organs. Only a knowledge of occult psychology would enable him to distinguish with precision between the activities of the soul-mind, or Buddhi-Manas, and those of the psycho-physical man. The basis for this distinction is provided in H. P. Blavatsky's article, "Psychic and Noëtic Action." She wrote:

> It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" cord,* to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. (THEOSOPHY XXVIII, 259.)

The lower mind acts upon the body, and in turn is acted upon, much as Dr. Sumner suggests. The physiological "psychology" of the process is described by H.P.B.:

> A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before

> the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is . . . a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will.

This interrelation of body and mind accounts for all the facts noted by Dr. Sumner, but the Theosophical teaching of the soul is not limited by these facts. Why do scientists conclude that the lower mind is all, and that there are no other mental phenomena than those produced by or through the body? Because, as H.P.B. explains in another place, the higher mind is active only in exceptional persons:

> The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncracy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. That is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure. (THEOSOPHY III, 18.)

Suppose it be admitted that the body and brain—if coarsened or injured—may inhibit or prevent the action of Higher Manas. It does not follow that a perfect body and brain will *cause* this higher aspect of mind to create works of genius. There is no marked correlation between physical health and greatness of mind, to the extent that it may be claimed that the former causes the latter. Actually, greatness of mind and character is invariably thought of as including the capacity to surpass the limitations imposed by body and circumstances. According to both Oriental psychology and Western mysticism, the freedom sought by the soul is possible only when physiological influences have been reduced

to complete control. Dr. Sumner seems not to have considered at all the tremendously important conception of personal discipline with respect to the sort of conditionings he describes. "Concentration, or Yoga," taught Patanjali, "is the hindering of the modifications of the thinking principle." It is these "modifications" which are held by Dr. Sumner to be an argument against the independence of the soul. In a sense, he is right. That portion of man which remains in subjection to conditions of time, body and circumstance, has no hope of immortal life. But that portion is not the whole man. And even the personal ego, now engrossed in physical existence, may, in the progress of time, raise himself to a state of emancipation from the body. This all sages have taught.

The contention that a surgical operation may considerably alter certain "moral" qualities is no proof that the body produced the moral qualities. The best helmsman in the world cannot steer without a rudder, and, conceivably, an operation on the brain or some other important center might easily render unstable the control of the ego over the body. Hypnotism will do as much, and more, by cutting off from the body the will and discrimination of the subject. And hypnotic phenomena, taken as a whole, give little support to the physiological argument against the soul.

Dr. Sumner dismisses so-called "psychic phenomena" with a cautious paragraph. Admitting "a certain residue of fact which is impossible to explain according to any scientific principles now known," he regards it as highly improbable that any of these facts "prove or even render likely the personal survival of the individuals concerned." Theosophists will not vigorously contest this view. The honest admission that there is "something" behind phenomena is to be welcomed from a zoologist, and his own opinion, that there is "a much less incredible explanation, that of telepathy or clairvoyance on the part of the entranced medium," comes far closer to the Theosophical account of psychic wonders than the extravagant claims of the Spiritualists. One might wish, however, that Dr. Sumner had considered for a space the relevance of "telepathy or clairvoyance" to the idea of the soul!

Dr. Sumner repeats another passage from the *Mundaka Upanishad,* which appeals to him as having "much plausibility." It presents the idea of "a cosmic mind, possessed of a perfect memory. From this the individual soul has proceeded; into it it will return." He quotes: "As the flowing rivers disappear in the sea, losing their name and their form, thus a wise man, freed from

name and form, goes to the divine Person, who is greater than the great."

It is not the conception of substantial continuity which the zoologist rejects, but the hope of personal immortality. He ends his article with this comment on the teaching of the *Mundaka Upanishad:*

> The insistence of the wishful thinker that all his efforts and experiences and sufferings shall not have been in vain would realize its fulfilment in such a picture. But in that picture would *he* be there at all—except as part of a picture? By wishing hard enough, our wishful thinker might be able to answer the question in the affirmative. But I cannot.

Ethically, there can be little objection to the position adopted by Dr. Sumner. His inquiry is obviously based on a striving after impartiality, in which simply personal longings are not permitted to influence his conclusions. A fundamental philosophical sense causes him to recognize in the *Upanishads* a teaching which closely corresponds to experienced natural processes, and which appeals to his intuition without offending the scientific conception of the possible. That the immortality of individuals seems impossible to him is simply evidence of his fidelity to impersonal principles, of an inability to accept a sentimental, religious dogma because of the longings of the personal man.

It seems not too much to say that when the Theosophical conception of immortality is more widely taught and understood, its acceptance by such men as Dr. Sumner will be a common occurrence.

"THE DIVINE IMAGE"

A man's idea of God is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment. In the ecstatic Yogin, in the illuminated Seer, the spirit will shine like the noon-day sun; in the debased victim of earthly attraction, the radiance has disappeared, for the mirror is obscured with the stains of matter. Such men deny their God, and would willingly deprive humanity of soul at one blow.

—H.P.B.

DREAMS AND REALITY

EVER and again into the midst of things blows the wind of awakening, the passing sense of a dream-quality in life. It may be an irretrievable personal disaster that brings the doubt: "No—this cannot be—the Universe is not so constructed!" Or it may be the falling of an atomic bomb, carrying the intimation that all this glittering facade of civilization, and all the human beings engaged in it, may pass away one night, leaving its history to become one with the dust of all the forgotten yesterdays. Or—seldom in this age—it may be the coming of some great joy too vast for credulity, a boon we fear to grasp lest the movement awaken us to just another chill dawn of humdrum life.

In those moments when "reality" reels and all seems of dream-stuff, we are nearer truth than ever in our lives.

The Universe is not the horror that we find it in moments of agony, nor is it the material ecstasy of our imagining at nearing the peak of a great ambition, or at finding ourselves after much longing in the arms of a loved one. The Universe in itself is neither joy nor sorrow, agony nor ecstacy, love nor hate, splendor nor squalor. Instead it is the incessant pulsating outflow of the ever-creative dream imagery of Self. It is the seemingly concrete product of the endless attempt of desire and passion to instill self-sustaining life, independent existence, into the stuff of dreams. Alone, afraid in our loneliness, we create dreams of friends and lovers; creating such dreams, we create separateness; creating separateness, we create indifference, betrayal, hatred.

Unhoused in the depths of endless space, not knowing ourselves to *be* that space, we create palaces wherein to shelter ourselves. (Shelter ourselves from what?) And forthwith arises the dream of cold, of homelessness. We bedeck our palaces with splendors—and in the act create rows of hovels, by contrast with which we may pleasure ourselves in our wide windows and silken hangings.

No man ever met, saw, felt or experienced in life anything save his own crystallized thoughts of the past. Whether taking form as friends, lovers, brothers, enemies; glorious mountains, glittering stars, barren plains or dirty gutters; purity, nobility, courage, lust, drunkenness, cowardice—all, all is of the stuff of his ancient dreams. The terrible grip that fortune and misfortune have upon his soul is the measure of his sustained desire that the things of dreams be real.

But despite all his yearnings, the fulfillment never *quite* arrives; there is always an irreducible residue of unsatisfaction. Man has never yet learned to dream perfectly. Some go mad with vice in the attempt to create for themselves sensations brutal and coarse enough for full conviction that there, at last, is something solid enough to assure a man of reality. Others, learning that such seeking but ends in a hideous labyrinth of nightmares without exit save through anguish, hunt reality in lovely things far removed from the lusts of man. They seek the snow-capped mountains, the lovely lakes, the secret and sacred recesses of unsullied Nature, the companionship of the harmonious voices of the wild. They seek it through majestic strains of music or in the subtle tones of great paintings. But neither do they by such ways come to the Real, though indeed they pass through realms of dreams vastly more lasting, greatly more satisfying. Nor can they escape the spell of the Opposites; by their very love of beauty they become keenly sensitive, deeply scarred by the brutality and greed and noise and hate and ugliness of the age. It is the price they must pay for admission to the halls of Beauty.

Why does mankind, having enjoyed the Golden Age, descend by coarsening degrees, through the Silver and Bronze Ages to the ultimate horrors and mass destructions of Kali-Yuga, the Iron Age? Verily that descent is the act of that portion of mankind which, not finding the ultimate in the beauties of Satya Yuga, sought it in sensations ever more violent, ending at last in the nightmare of the nations. The other portion, now little known on earth, meeting like dissatisfaction in Satya Yuga, sought reality along more subtle paths and vanished for the cycle from among fleshly mankind; or, higher still, recognized the dream as a dream and dedicated itself to serving the awakening of all from all dreams—dreams of beauty and dreams of horror alike. Every man living follows one of two paths, the one toward night and nightmare, the other toward light and loveliness. But on the latter path, as on the former, a man must wander ever hungry until he sees dream as dream, and, awakening, seeks the Real. The end is not gained by eschewing beastliness for beauty. This is but to abandon a mistress uncomely and repellent for one of more lasting allure, who perhaps gives even greater pain when found to be not in possession of Finality.

In the end a man must say: "And get thee also behind me, Lilith! Ere I may become Creator, must I become free of all that is created, even unto thy loveliness!"

AMONG YOUTH-COMPANIONS

SATURDAY morning, and they were bound for a research excursion in the public library. Dave called for her, and Alice scrambled into the car, a question following fast on the heels of her greeting:

"Dave, what would you say if someone suddenly asked you what is practical about the astral body theory?"

"I'd ask them, just as suddenly, a few questions," Dave replied, as they drove off. "For instance: Do you ever dream? Do you ever 'rack your brains' for something you have forgotten? Did you ever feel someone looking at you before you could see that they were? Have you ever gone cold with fear or warm with joy *at a thought?*"

"Everybody has done one or more of those things," Alice remarked, "but they don't think much about it."

"Exactly," Dave returned. "They never find out that some of their ordinary actions are most extraordinary—impossibilities as physical phenomena. When you can't hear what goes on around you while you sleep, how is it that you 'hear' in dreams? Are your physical ears working, or aren't they? Some people would hoot at the idea that you cannot think of a bodily action, without *doing* that action in some kind of body—a dream-form, a thought-form, an astral body, or whatever you want to call it. And yet, you need just that realization, if you want to understand the physics of life, not just the physics of matter."

"Well, what about 'racking your brains'?" Alice asked. "Do you mean that we really are ransacking our *astral* brains?"

"You might say it that way," Dave said. "The point is, what kind of matter records *ideas?* David Lindsay Watson in that book you must read some day, *Scientists Are Human,* has a long analogy of brain action and memory, which he compares to the filing system of a library. But the question is, what corresponds to the filing cards? He says that some—perhaps all—of the great advances in science have arisen as the result of one man's asking a question nobody else had asked about some process. This is more true than any physical scientist dreams. Our actions and our world, or energy and substance, are constantly escaping into the mysterious. The only way that we can consciously catch up, so to speak, is by using our intuition and imagination, which, by the way, is what Dr. Watson recommends as the present necessity for scientists."

"Imagination and intuition—they're certainly not material, are they?" Alice mused. "You can take an ordinary fact and spin reams on it with your imagination. Oh, I see! Invisible matter, the inner planes, and all that—the brain-mind calls them imaginary, but they are real to the imagination! Therefore, we need imagination to study them.

"But, you know," she went on, "when you talk about psychic powers, such as clairvoyance, telepathy, suggestion, hypnotism and mesmerism, they seem—to one who doesn't know or believe in them —to be so much theory and so little fact."

"That's natural, isn't it?" Dave observed. "They *are* theories. But there are also facts. Specific instances of the exercise of these powers are difficult to dislodge from the realm of reality, and they are plentiful, well-attested, and of great variety. Usually, one comes across very few 'inexplicable' happenings at first hand. This is partly because we are blind to so much of what goes on right before our eyes, and partly because the average man has not yet developed his psychic powers. But, as H.P.B. wrote in *Isis Unveiled,* psychological phenomena are on the offensive. It is next to impossible that any man today will live his life through without encountering some event—if not in his own experience, then in the experience of others—which goes over the edge of the physical universe."

"Even if he reads only the newspapers and current magazines," Alice put in, "he'll meet up with mysteries. I just read a story in the September *Ladies' Home Journal,* 'The Ghost and Mrs. Muir,' which had a most metaphysical ghost attached to the dramatis personae. He—the ghost—said he couldn't explain about the state he was in, so as to make it intelligible to people on earth, because we just don't have the words for it. And *Coronet* had a true story about a man who 'came back' after death, and appeared to his son in a dream, telling him where to find his real will."

"There are quite a number of histories of psychic phenomena for anyone who is curious about the range of experiences possible to human beings," Dave remarked. "Spectacular instances are useful, for they are 'brute facts' of the psychic world, and, whether explained or unexplained, they cannot be undone. No theosophist needs to be at a loss for such instances, for *Isis Unveiled* is a source-book of them, and the theosophical magazines of the last century recorded many in their columns."

"You mean things like the Indian Yogi's growing fruit from a seed in an hour, or lying on air, and raps and levitated tables?"

"Yes, and fireballs, meteoric cats, microscopical vision, psychometry, intelligent electricity," Dave added. "Also, stopping wild bulls, or the flight of arrows, with no observable force being exercised, except the sounding of certain words. And hearing the neighing of horses and the shouts of soldiers on the scene of the battle of Marathon, four hundred years after the event. And so on. There's a limit to how much you can turn over to Coincidence and ignore, or dismiss as hallucination."

"Still, I'm not sure how many people would think it really practical to study all those queer happenings, even if they were interesting," Alice pointed out. "Isn't it rather academic, after all? Even dreams. Does it really make any difference to know what kind of matter you're dreaming in?"

"I'm glad you reminded me of that point," Dave said. "We're somewhat off the track of your original question, aren't we? Let's take some facts regarding astral matter and its operation and see what they mean—theosophical facts, I mean, which include the phenomena of all planes, not just the physical world. First, astral matter is the medium upon which thoughts and feelings are impressed. When we think of moving, the idea of motion is communicated to our physical members by and through our astral principle. There are commonplace evidences for an intermediate principle which retains a thought after it has passed 'out' of our minds. For instance. We think of closing a door, decide not to, turn our mind to something else, and 'wake up' a few minutes later to find ourselves *closing the door*—absentmindedly, as we say. We impressed the idea, and even though 'we' forgot about it, the action played itself out."

"I've done things like that!" exclaimed Alice. "Doesn't it make you feel silly?"

"It makes you feel a lot more than silly, when you realize the implications of it," Dave answered. "It means that we have to pay attention not only to what we do, but to what we think of doing, because to imagine an act is to lay the basis for it in the 'mind of matter,' so to say, and unless that impression is erased it will be there as a pattern for 'us' to follow some day. There is a saying, 'Do not even think of doing what ought not to be done.'

"Another illustration is the curious boomerang effect of some of our good resolutions," Dave continued. "We may resolve, in a great burst of enthusiasm, not to trip up the neighbor's children, or to avoid some other definitely anti-social practice. This we avow,

even though we are not in the *habit* of tripping juveniles, but with the feeling that it would be well not to do it ever, or ever again. Then, a week or so later, we are amazed to snap out of a daydream, only to find that we are halfway through a 'trip,' and Sally is about to sprawl on the sidewalk! What happened, of course, was that we made so strong a picture of what we were *not going to do* that we just naturally did it. There's some point to the suggestion that we make positive, not negative, resolutions."

"And that's what Mr. Judge meant by 'To turn away in horror is *not* detachment'," Alice added.

"One meaning, anyway," Dave agreed, as he coasted into a parking space.

They left the car and walked up the block toward the library.

"You know," said Dave, after a moment, "it seems strange, sometimes, that theosophists should study so much about powers that are so far beyond their control at present. And yet, we all find, after a while, how to make use of what would otherwise be mere information. Take a passage I was reading recently in *Isis,* which tells of how the adepts levitate their bodies. When the levitation happens unawares, they explain it by saying that their thought is concentrated upon a high point, and if the body is full of 'astral influence' it follows the aspiration of the mind and rises like a cork released under water."

"I remember!" Alice broke in. "They talked about that in the *Ocean* class once. And there's something about feeling dizzy on a cliff."

"Well, that's the opposite effect, of course," Dave resumed. "H.P.B. remarks that adults of a certain mental type feel dizzy when looking over a precipice: they have a tendency to 'fall for it,' literally. Their imagination is drawn down into the chasm, and their body tends to follow their intense and vivid *thought* of falling. Now, we can take those two psychic phenomena as fascinating facts, or as fantastic theories, but neither of these is a particularly practical approach. To make practical use of the psychic law involved, we must study cognate phenomena in our own life. What is our concentration on? Aren't we often giddily wobbling on the edge of private precipices, without realizing that our imagination is a moving power? How strong and sustained are our aspirations?

"—That type of 'psychoanalysis' will teach us *how* things happen to us, which, in turn, will explain in large part *why*. And what could be more practical than that?"

ARGUMENTS ON REINCARNATION

VIII: Law and Justice

MODERN science has established law in the physical world, but is only beginning to carry it into the mental world—largely because until recent date it has confused the two, failing to realize that the one is the opposite pole of the other. But the Universe cannot be divided into two halves, in one of which law rules and in the other of which chaos rules.

If without antecedent cause one man can be born crippled, doomed to a life of misery, while another is born to health and happiness, then the simple law of cause and effect has broken down somewhere. A materialist will explain, plausibly but erroneously, that every chain of cause and effect bringing into existence these two beings can be traced in the purely material world in terms of environment and heredity—with which terms we shall deal later.

If the two persons were inanimate bodies his chain would be complete—in appearance. The point is that they are not. Each is the seat of a living and suffering thing, the human consciousness, for whose specific, very different experiences of thought, will, and feeling, there exists no adequate antecedent cause in the mere mechanical transmission of motion through inanimate matter, which the materialist claims has brought them into being.

The aspect which the law of cause and effect—Karma with the Orientals, Nemesis with the Greeks, Kismet in Islam, and Fate with us—presents to the embryo student of reincarnation is that of "punishment and reward." We suffer in this life for ill deeds in another; by righteous living in this, we will earn happiness in the next. This in itself is true, but it is a theological and anthropomorphic view. It is more scientific to regard our respective self-created fates as simple lines of cause and effect; particularly for the reason that we are often confused about the "punishment and reward" idea, not really knowing as a rule what *is* good or bad for us.

The idea that we are "punished" for something we don't remember is a great obstacle for some. For such, until they go deeper into the matter, it is better to look at the reincarnation process as simply the means by which they came to be what they are. Whether religionists or materialists, all have to admit that there was *some* process by which they came to be. Why not accept a logical one?

When the lunar Pitris had evolved men, these remained senseless and helpless. *The question arises, "who gave the mind, where did it come from, and what is it?"* It is divine fire, intelligence and consciousness, thought divine. It was given by the Manasa Dhyanis, those who made of Man a rational being, by incarnating in the senseless forms of semi-ethereal flesh of the men of the third race. These Manasa Dhyanis are our Solar ancestors as contrasted with the "lunar" Pitris or Lunar ancestors. They are called Rajasas, Agnishwattas, Maruts, the Kumaras, the Vairaja, the Manasa-Putra, the Chitkala, Gnan Devas, the "Mind Born" Sons of Brahmâ, and are finally identified with our Reincarnating Egos. Among the Eastern Asiatic Kabbalists, the Initiates were known as the "Sons of the Holy Flame."

This lighting up of the fire of mind is symbolized in all great religions and Freemasonry. It is the story of Prometheus, who endowed men with reason and mind. He is the Hellenic type of our Kumaras or *Egos,* those who, by incarnating in men, made of them latent gods instead of animals. It is the story of Pymander, of the Egyptians, the personified *Nous* or divine light, which appears to and instructs Hermes Trismegistus. Hence also the allegory in the East of Siva transforming the *lumps of flesh into boys,* and calling them Maruts, to show senseless men transformed by becoming the Vehicles of the Pitris or Fire Maruts, and thus rational beings.

Chapter IV of *Genesis* contains the truth, the allegorical narrative of the third Root race. Chapter IV is followed by Chapter V *as a blind;* but ought to be succeeded by Chapter VI, where the Sons of God took as their wives the daughters of men or of the giants. For this is an allegory hinting at the mystery of the *Divine Egos* incarnating in mankind, after which the hitherto *senseless* races "become mighty men, . . . men of renown" (v. 4), having acquired minds (*manas*) which they had not before. In *Genesis* III, 22, the gods (or Elohim) were averse to men becoming "as one of us," and knowing "good and evil." Hence we see these gods in every religious legend punishing man for his desire to know.

Manas, or the mind, is the Higher EGO, or the sentient reincarnating Principle in man, the mental faculty which makes of man an intelligent and moral being, and distinguishes him from the mere animal. *Its nature becomes dual as soon as it is attached to a body.* While the Higher Manas or the Ego is directly related to *Vijnana* —which is the perfect knowledge of all forms of knowledge, whether relating to object or subject in the nidanic concatenation of causes and effects; the lower, the Kama Manas is but one of the

organs or roots of sense. According to Plutarch, Pythagoras and Plato divided the human soul into two parts—the rational or *noetic* and the irrational, or *agnoia,* the latter meaning "want of understanding" or "folly" and referring to the lower Manas when it is too closely allied with Kama. The name among the Jewish Kabbalists for the Dual Ego was *Double Image*—the one a Guardian Angel, the other an Evil Demon.

The student of Esoteric philosophy will easily recognize in the Eastern myths of *Yama-Yami* the bearing of the allegories. Yama is represented as the son of Vivaswat (the Sun). *He had a twin-sister named Yami,* who was ever urging him to take her for his wife, in order to perpetuate the species. The above has a very suggestive symbolical meaning, which is explained in Occultism. A consensus of allegorical statements will be found to corroborate and justify the Esoteric teaching that Yama-Yami is the symbol of the *dual Manas,* in one of its mystical meanings. For instance, Yama-Yami is always represented as of a *green* color and clothed with *red,* and as dwelling in a palace of *copper* and *iron.* Students of Occultism know to which of the human "principles" the green and the red colors, and by correspondence the *iron* and *copper,* are to be applied. The "twofold-ruler"—the epithet of Yama-Yami—is regarded in the exoteric teachings of the Chino-Buddhists as both judge and criminal, the restrainer of *his own* evil doings and the evil-doer himself. In the Hindu epic poems Yama-Yami is the twin-child of the Sun (the Deity) by Sanjna (spiritual consciousness); but while Yama is the Aryan "lord of the day," appearing as the symbol of spirit in the East, Yami is the queen of the night (darkness, ignorance) "who opens to mortals the path to the West"—the emblem of evil and matter. In the *Puranas,* Yama has many wives (many Yamis) who force him to dwell in the lower world.

Students of Egyptian mythology find themselves greatly perplexed by discovering *Typhon* addressed in some papyri as "a great and good god," and in others as the embodiment of evil. But is not Siva, one of the Hindu *Trimurti,* described in some places as "the best and most bountiful of gods," and at other times, "a dark, black, destroying, terrible" and "fierce god"? Did not Loki, the Scandinavian Typhon, after having been described in earlier times as a beneficent being, as the god of fire, the presiding genius of the peaceful domestic hearth, suddenly lose caste and become forthwith a power of evil, a cold-hell Satan and a demon of the worst kind? There is a good reason for such an invariable transforma-

tion. *If the Thinker . . . becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of* Buddhi *and* Atma.

Once Typhon is accepted—as in the case of the Occultists—as an integral part of Osiris, just as Ahriman is an inseparable part of Ahura Mazda, and the Serpent of Genesis the dark aspect of the Elohim, blended into our "Lord God"—every difficulty in his nature disappears. Thus, if one only remembers that every anthropomorphic creative god was with the philosophical ancients the "Life-giver" and the "Death-dealer," it will be easy to comprehend that Typhon symbolized the lower quarternary, and Osiris the higher spiritual triad.

The Masonic symbol of *Yakin* and *Boaz* represents the *dual Manas*. Yakin, male and white, was the symbol of Wisdom; and Boaz, female and red, that of Intelligence.

The *Antaskarana* is the *path* or bridge between the Higher and the Lower Manas, the divine *Ego,* and the *personal* Soul of man. It serves as a means of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *Personality* that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.

In Manas *the thoughts of all lives are stored. That is to say: in any one life, the sum total of thoughts underlying all the acts of a lifetime will be of one character in general.* Each human being therefore has his *Manodhatu* (mind world) or plane of thought proportionate with the degree of his intellect and his mental faculties, beyond which he can go only by studying and developing his higher spiritual faculties in one of the higher spheres of thought.

It is Manas *which sees the objects presented to it by the bodily organs and the astral organs within.* The six dwellings or *gates* in man for the reception of sensations are, on the physical plane, the eyes, nose, ears, tongue, body (or touch) and mind, as a product of the physical brain; and on the mental plane (esoterically) *spiritual* sight, smell, hearing, taste, touch and perception, the whole synthesized by the *Buddhi-atmic* element. There is an ancient school of materialism, called the *Vibhacha Shastra,* which held that

no mental concept can be formed except through direct contact between the mind, *via* the senses, and external objects. But *in hypnotism there are many experiments, all of which go to show that . . . sight does not always depend on the eye and the rays of light proceeding from an object. The intangible for one normal brain and organs may be perfectly tangible for another.* There are *Vaibhachikas,* to this day, in India. And also the terrible materialist, Charvaka, who lived before the Ramayanic period, and has even now followers, who are mostly to be found in Bengal. Charvaka was a denier of all but matter, who if he could come back to life would put to shame all the "Free thinkers" and "Agnostics" of the day.

Lower Manas *operating through the brain is at once altered into the shape and other characteristics of any object, mental or otherwise. This causes it to have four peculiarities.* First, *to naturally fly off from any point, object, or subject;* second, *to fly to some pleasant idea;* third, *to fly to an unpleasant idea;* fourth, *to remain passive and considering naught.* In some Sanskrit works, 63 states of mind are enumerated, the three principal ones being *Raga* —pride or evil desire, *Dwesa*—anger, of which hatred is a part, and *Moha*—the ignorance of truth. These three are to be steadily avoided, *are those which the Higher Manas, aided by* Buddhi *and* Atma, *has to fight and conquer.* The human mind has to control and finally subdue and even crush the turbulent action of man's physical nature; and the sooner he reaches the required degree of moral purification, the happier he will feel. Purity and bliss and immortality can only be reached through the exercise of virtue and the perfect quietude of our worldly spirit. Nature as well as man when it reaches purity will reach *rest,* and then all becomes one with Tao, which is the source of all bliss and felicity.

No doubt that there is such a thing in nature, as taught by the Alchemists, as transmutation of the baser metals into the nobler, or gold. But this is only one aspect of alchemy, the terrestrial or purely material, for we sense logically the same process taking place in the bowels of the earth. Yet, besides and beyond this interpretation, there is in alchemy a symbolical meaning, purely psychic and spiritual. The Occultist-Alchemist, spurning the gold of the mines, gives all his attention and directs his efforts only towards the transmutation of the baser *quarternary* into the divine upper *trinity* of man, which when finally blended are one. *Higher* Manas, *if able to act, becomes what we sometimes call Genius; if completely master, then one may become a god.*

The name given by the Occultists to Atma-Buddhi-Manas is the "Three Fires," which become one. *In this higher Trinity, we have the God above each one; this is Atma, and may be called the Higher Self. Next is the spiritual part of the soul called* Buddhi; *when thoroughly united with* Manas *this may be called the Divine Ego.*

When it is said that every human soul was born by detaching itself from the *Anima Mundi,* it means, esoterically, that our higher Egos are of an essence identical with *It,* which is a radiation of the ever unknown Universal ABSOLUTE. *The inner Ego, who reincarnates, taking on body after body, storing up the impressions of life after life,* is Manas, the true and immortal Entity in us. It should not be confounded with either the outward and mortal form of clay that we call our body, or the "astral man," the latter being the appellation of the Double and of Kama Rupa or the surviving *eidolon.* Nor should the reader confuse this real Inner Man with the ASTRAL SOUL, which is but another name for the lower Manas, or Kama-Manas so-called, the reflection of the HIGHER EGO.

When we either wholly or now and then become consciously united with Buddhi, *the Spiritual Soul, we behold God, as it were.* This is Samadhi, a high state of spiritual Yoga which, when reached, makes the practitioner thereof absolute master of his six "principles," *he now being merged in the seventh.* It gives him full control, owing to his knowledge of SELF and *Self,* over his bodily, intellectual and mental states, which, unable any longer to interfere with, or act upon, his Higher Ego, leaves it free to exist in its original, pure, and divine state.

The great Neo-Platonist, Iamblichus, taught that *theurgy* is the highest and most efficient mode of communication with one's Higher Ego, through the medium of one's astral body. So much was Porphyry (who became the teacher of Iamblichus in Neo-Platonic philosophy) convinced of this, that though he himself never practised theurgy, yet he gave instructions for the acquirement of this sacred science. To arrive at such an exalted goal the aspirant must be absolutely worthy and unselfish, and must have the help of the superior Guru. Thus, it is with reluctance that Porphyry accepts theurgy and mystic incantation as those are "powerless to purify the *noetic* (manasic) principle of the soul." Theurgy, he says, can "but cleanse the lower or psychic portion, and make it capable of perceiving lower beings, such as spirits, angels and gods," just as Theosophy teaches.

Porphyry devoted his whole time to considerations of the bearing of philosophy on practical life. "The end of philosophy is with

him morality," says a biographer, "we might almost say, holiness —the healing of man's infirmities, the imparting to him a purer and more vigorous life. Mere knowledge, however true, is not itself sufficient; knowledge has for its object *life* in accordance with *Nous*" (Manas), or our everlasting reincarnating *Ego*. Of all the Neo-Platonists, Porphyry approached the nearest to real Theosophy as now taught by the Eastern secret school. He followed, as did his master Plotinus, the pure Indian Raj-Yoga training, which leads to the union of the Soul with the Over-Soul or Higher Self (Buddhi-Manas). He complains, however, that, all his efforts notwithstanding, he did not reach this state of ecstasy, or *union with Deity,* before he was sixty, while Plotinus was a proficient in it. *This is what the ancients all desired to see, but what the moderns do not believe in, the latter preferring to throw away their own right to be great in nature, and to worship an imaginary god made up solely of their own fancies and not very different from weak human nature.*

Coming into life over and over again cannot be avoided by the ordinary man because Lower Manas *is still bound by desire, which is the preponderating principle at the present period.* Exoterically, therefore, it is *lower* Manas—*Avidya* or ignorance—which is the cause of the evolution of a human ego and its reincarnation. Esoterically, the "Causal Body" is *Buddhi* and the *Higher* Manas. *For* Manas *is continually deluded while in the body, and being thus deluded is unable to prevent the action upon it of the forces set up in the life time. These forces are generated by* Manas. The impressions left upon the mind by individual actions or external circumstances are capable of being developed on any future favorable occasion—even in a future birth. The term used in Hindu philosophy to denote these impressions is *Samskara,* which denotes the germs of propensities and impulses from previous births to be developed in this, or the coming reincarnations.

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Manu; Nous; Buddhi; Bodhi; Atma; Spirit; Four Animals; Moon; Barhishad; Amanasa; Pitris; Pushan; Manasa Dhyanis; Agnishwattas; Rajasas; Maruts; Manasa; Chitkala; Gnan Devas; Flame; Prometheus; Pymander; Jehovah; Manas; Manas, Kama; Agnoia; Anoia; Double Flame; Yama; Typhon; Loki; Septerium; Yakin and Boaz; Jachin; Antaskarana; Manodhatu; Chadyatana; Vaibhachikas; Charvaka; Dwesa; Tao-teh-king; Alchemy; Three Fires; Anima Mundi; Inner Man; Astral Body; Samadhi; Yoga; Iamblichus; Theurgia; Theurgist; Porphyry; Karana Sarira; Causal Body; Samskara.

ON THE LOOKOUT

The Atomic Bomb

The falling of atomic bombs has caused a general straining of eyes toward the future, along with vast confusion of opinion. Voices representing some ten per cent of Americans were raised in protest or misgiving; certain hitherto obscure scientists rose smilingly and took bows; a group of young chemists at the Oak Ridge bomb plant, in a private conference with a noted columnist, expressed sincere terror for the future and regret that the project had succeeded; at a Presidential conference just after the deeds, one chief scientist of the project and one Army general expressed similar regrets, while the remainder of the assemblage remained silent.

Publicists all over the nation emitted warnings of the new necessity for a peaceful world and descriptions of the dire results that might follow otherwise. With the exception of a few, all forebodings were glossed over with ultimate reassurance, following the standard American requirement that all stories must end happily.

"Modern Man Is Obsolete"

One notable exception to this trend of superficial thinking appeared—rather remarkably—in the *Saturday Review of Literature* for August 18. A sober editorial, entitled "Modern Man Is Obsolete," contained a genuine depth of philosophical perspective:

> Whatever elation there is in the world today because of final victory in the war is severely tempered by fear. It is a primitive fear, the fear of the unknown, the fear of forces man can neither channel nor comprehend. . . .
>
> Where man can find no answer, he will find fear. While the dust was still settling over Hiroshima, he was asking himself questions and finding no answers. The biggest question of these concerns the nature of man. Is war in the nature of man? If so, how much time has he left before he employs the means he has already devised for the ultimate in self-destruction—extinction? And now that the science of warfare has reached the point where it threatens the planet itself, is it possible that man is destined to return the earth to its aboriginal incandescent mass blazing at fifty million degrees? If not —that is, if war is not in the nature of man—then how is he to interpret his own experience, which tells him that in all of recorded history there have been only 300 years in the aggregate during which he has been free of war?

Materialism = Defeatism

The writer, Norman Cousins, admits that the strict empiricists find everything in man's history to indicate that "war is locked up with his nature"—

> But a broader and more generous, certainly more philosophical, view is held by those scientists who claim that the evidence to date is incomplete and misleading, and that man *does* have within him the power of abolishing war. Prominent among these is Julian Huxley, who draws a sharp distinction between human nature and the *expression* of human nature. Thus war is not a reflection but an expression of his nature. Moreover, the expression may change, as the factors which lead to war may change. . . .
>
> But even if this gives us a reassuring answer to the question—is war inevitable because of man's nature?—it still leaves unanswered the question concerning the causes leading up to war. The expression of man's nature will continue to be warlike if the same conditions are continued that have provoked warlike expressions in him in the past. . . .
>
> What does it matter, then, if war is not in the nature of man so long as man continues through the expression of his nature to be a viciously competitive animal? The effect is the same, and therefore the result must be as conclusive—war being the effect, and complete obliteration of the human species being the result.

"A Crisis in Decision"

"Man is left, then," Mr. Cousins points out, "with a crisis in decision. The main test before him involves his will to change rather than his ability to change. That he is capable of change is certain." There are two principal courses open to him in this crisis:

> The first course is the positive approach. It begins with a careful survey and appraisal of the obsolescences which constitute the afterbirth of the new age. The survey must begin with man himself. "The proper study of Mankind is Man," said Pope. No amount of tinkering with his institutions will be sufficient to insure his survival unless he can make the necessary adjustments in his own relationship to the world and to society. . . .
>
> It need no longer be a question as to which peoples shall prosper and which shall be deprived. There is power enough and resources enough for all.
>
> It is here that man's survey of himself needs the severest scrutiny, for he is his own greatest obstacle to the achievement of those attainable and necessary goals. While he is willing to mobilize all his scientific and intellectual energies for purposes of death, he is unwilling to undertake any comparable mobilization for purposes of life.

DEVELOPMENT OF THE INDIVIDUAL

"Man must consider himself in relation to his individual development," and "a revolution is needed in his leisure-time activities." The development of the individual, his mind and body, can be restored as the first law of life, as it was in the "Golden Age," and in Greece, where "it took the form of the revolution of awareness, the emancipation of the intellect from the limitations of corroding ignorance and prejudice."

> But he [man] shall have to effect a radical transformation in his approach to and philosophy of education, which must prepare him for the opportunities and responsibilities not only of his chosen work but for the business of living itself. The primary aim should be the development of a critical intelligence. . . .
>
> The second course is relatively simple. It requires that man destroy, carefully and completely, everything relating to science and civilization. . . . In short, let him revert to his condition in society in 10,000 B.C. Thus emancipated from science, from progress, from government, from knowledge, from thought, he can be reasonably certain of safeguarding his existence on this planet.

"ONLY ONE ANSWER"

Another philosophical analysis of the meaning of "The Bomb" is a *Politics* editorial, in which Dwight Macdonald raises, as he did a few months before, in respect to the Nazi Death Camps, the question of the *responsibility of the individual:*

> The Bomb produced two widespread and, from the standpoint of The Authorities, undesirable emotional reactions in this country: a feeling of guilt at "our" having done this to "them," and anxiety lest some future "they" do this to "us." Both feelings were heightened by the superhuman *scale* of The Bomb. The Authorities have therefore made valiant attempts to reduce the thing to a human context, where such concepts as Justice, Reason, Progress could be employed. Such moral defenses are offered as: the war was shortened and many lives, Japanese as well as American, saved; "we" had to invent and use The Bomb against "them" lest "they" invent and use it against "us"; the Japanese deserved it because they started the war, treated prisoners barbarously, etc., or because they refused to surrender. The flimsiness of these justifications is apparent; *any* atrocious action, absolutely *any* one, could be excused on such grounds. For there is really only one possible answer to the problem posed to Dostoievsky's Grand Inquisitor: if all mankind could realize eternal and complete happiness by torturing to death a single child, would this act be morally justified? (September *Politics.*)

How Can This Happen?

Prof. H. D. Smyth of Princeton, whose account of the bomb is the most authoritative scientific report, points out: "The weapon has been created not by the devilish inspiration of some warped genius but by the arduous labor of thousands of normal men and women working for the safety of their country." This is a twist that even the pulp writers never imagined: "*their* atom-bombs were created by 'devilish' and 'warped geniuses'," and Macdonald comments, "the effort to 'humanize' The Bomb by showing how it fits into our normal, everyday life also cuts the other way: it reveals how inhuman our normal life has become."

> Only a handful, of course, knew what they were creating. None of the 125,000 construction and factory workers knew. Only three of the plane crew that dropped the first bomb knew what they were letting loose. It hardly needs to be stressed that there is something askew with a society in which vast numbers of citizens can be organized to create a horror like The Bomb without even knowing they are doing it. What real content, in such a case, can be assigned to notions like "democracy" and "government of, by and for the people"? . . .
>
> All this emphasizes that perfect automatism, that absolute lack of human consciousness or aims which our society is rapidly achieving. . . . the elements of our society act and react, regardless of ideologies or personalities, until The Bomb explodes over Hiroshima. The more commonplace the personalities and senseless the institutions, the more grandiose the destruction. It is *Gotterdammerung* without the gods. . . .
>
> Insofar as there is any moral responsibility assignable for The Bomb, it rests with those scientists who developed it and those political and military leaders who employed it. Since the rest of us Americans did not even know what was being done in our name—let alone have the slightest possibility of stopping it—The Bomb becomes the most dramatic illustration to date of that fallacy of collective responsibility which I analyzed in "The Responsibility of Peoples."

To the Theosophist, of course, the future of the atom is a *Study in Karma,* and the broader philosophical and moral implications of the atomic bomb will be considered in that series in an early issue.

Oriental Superman

American "comics" (having a circulation of millions) now include the adventures of many a "man of strength," who flies through the air dealing destruction by means of his superhuman powers. When excessive danger threatens, an ordinary-seeming individual

transforms himself into "a mighty avenger" who "swoops from the skies bringing justice!" "Finishing off" an enemy air force in less time than it takes to tell it, riding robot bombs and turning them back on their dispatchers, are only token services for "our boys," and fans are urged to write for lessons in "magic" or tricks.

Parents do not realize that the kind of magic now being purveyed in comics and in movies is no less an index of the terrible materialism which the "sleepy Atlanteans" are rousing themselves to reclaim, than is the scientific "avenger"—the atomic bomb. The child whose mind is fed with Jehovistic wonder-horror stories is father to the man who contributes to the creation of dreadful weapons and exhibits, to the consternation of his more humane associates, a truly appalling irresponsibility toward the horror he has helped man to loose against man. *Where does brotherhood begin?*

THE DOLPHIN PILOT

A curious case of animal service to man is the tale of Pelorus Jacks I and II. Pelorus Jack I was a dolphin who piloted boats into the waters of Pelorus Sound, New Zealand, for 40 years, protected by an act of Parliament which set a fine of $500 for anyone molesting a dolphin along his "beat." Pelorus Jack met every ship entering the passage, and convoyed it through French Pass. He "couldn't have stuck to the deep-water channel better if he had memorized a navigation chart. He seemed to know where all the shallows and ledges were and never made the mistake of taking a ship into dangerous territory" (*The American Weekly*, Aug. 26). Recorded as escorting his first vessel in 1871, Pelorus Jack I stayed on the job until 1912, when he disappeared and was "presumed dead." "A true legend of the sea, attested by thousands, it went into a second and even more amazing chapter last year when the second dolphin appeared and began piloting ships with the same regularity." Sailors, who point out that dolphins take a long time to grow, figure that this is Jack's son, "big enough now to take over his Government-sponsored run."

Amazing as this chapter in "cooperation" may be, it is only one illustration of the natural brotherhood that would obtain among all the kingdoms of life if human beings could persuade themselves of the necessity for interpedendence, and establish the guiding currents in that direction. The world below man follows whatever example he sets.

Heredity and Environment

Time was when the learned pre-occupation of scientific writers with the theoretical conflict between Heredity and Environment presented hopeful aspects. More than a generation of research has assembled evidence to support one or the other thesis: that man is predominantly the product of the traits of his forebears, or that his nature is shaped mostly by the influences and experiences of life. Contradictory facts have emerged in every field, with the result that those who now place exclusive emphasis on but one of these theories resemble more the believers in a religious or political dogma than scientists in quest of impartial reality. No longer is the problem fruitful for research. Continuance of the controversy, today, represents little more than a reworking of old material. A recent article in *Technology Review,* for example, returns to Weissmann's conception of the immortality of the germ plasm. As summarized in the New York *Herald Tribune* (Aug. 12):

> Broadly speaking, the germ plasm is inviolable, in that it is not affected by the environmental vicissitudes of its host. Witness the man who has suffered amputation, but who begets offspring whole of limb. Note also that no matter how learned the parents may be, education of the child must begin at the beginning.

"The Immortal Portion"

The germ plasm is held to be "inviolable"—unaffected by subsequent organic experience—for the reason that "when union of male reproductive cell with female egg cell initiates development of the embryo, a bit of protoplasm is at once segregated to form tissues which, in the adult, will become reproductive cells." This theory of heredity, first presented more than half a century ago by August Weissmann, elicited the following comment from H. P. Blavatsky:

> The German embryologist-philosopher shows—thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. It is that cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncracies of his sires, and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. Darwin's theory,

viewing the embryological cell as an essence or the extract from all other cells, is set aside; it is incapable of accounting for hereditary transmission. (*The Secret Doctrine*, I, 223 fn.)

SPIRITUAL CONTINUITY

H.P.B. concludes her approval of Weissmann by asking: "When this almost correct theory is accepted, how will biologists explain the first appearance of this everlasting cell? Unless man 'grew' like the 'immortal Topsy,' and was not born at all, but fell from the clouds, how was that embryological cell born in him?"

The answer provided to this question occurs on the next page:

> Complete the physical plasm, . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

Thus there is a line of spiritual continuity as well as an "immortal" physical plasm in the organization of the human being.

The chief difficulty for science presented by the Weissmann theory is in the "inviolability" of the germ plasm. If the cells which bear hereditary traits remain unaffected by environment, how is any change in the species to be explained? H.P.B. spoke of "successive assimilations" and the biologists since Weissmann have devoted much attention to mutations or "sports"—the name given to sudden changes in the characteristics of a species, which are then perpetuated by heredity. In the modern terminology, mutations are changes in those hypothetical units of hereditary transmission, the "genes," which are held to control all the varied activities of the organism. But, as a leading biologist of the present day has said, "How they do this and particularly how they determine the specific forms and structures of living things are still almost completely unknown." (E. W. Sinnott, *Botany*, 1935.)

INCLUDING "SPIRITUAL FORCES"

If the tracing of physical changes in the organism is so difficult a task, how much more so any attempt to assign to hereditary causes, or to exceptions to hereditary causes, the intellectual and moral traits of human beings! Such is the mystery confronting a new program of research at the Jackson Memorial Laboratory (Bar Harbor, Me.) sponsored by the Rockefeller Foundation. (New York *Herald Tribune*, May 13.) This long-term project will be directed by Dr. C. C. Little of the Jackson Laboratory, who has stated the problem in these terms:

> Neither heredity nor environment can go very far without the other. . . . They are not mutually exclusive. If the tiny centers of chemical organization known as genes—the basic unit of heredity—had no living organism in which to express their directive powers, they would be incapable of description, measurement or identification.
>
> If, on the other hand, living material grew and multiplied without the directive hand of heredity there would be no permanency of the various forms of life and the course of evolution would not be possible.
>
> Human life as it can be measured and recorded consists of a partnership between the two forces of heredity and environment. There is plenty of room in our definition to include non-material or spiritual forces.

"Dogs of Many Breeds"

The concluding admission of this statement will doubtless increase the scientific blood pressure in materialistic circles, and possibly cause a flutter of excitement among idealist and vitalist schools. The method to be pursued, however, immediately quells any Theosophical enthusiasm for Dr. Little's program:

> Studies will be carried on to determine the genetical basis of personality traits in mammals, particularly intelligence and emotional variations. The purpose of the investigation is to gain knowledge that will be applicable to human problems, but it will be necessary to make the experiments with animals, as human beings grow too slowly and cannot be subjected to the rigorous conditions of control that it will be necessary to impose to study the effects of single factors. Dogs of many breeds will be studied in the early part of the investigation, which then will be extended to sheep, goats and other animals.

"Psychic Individuality"

By study of the "highly specialized emotional patterns and intellectual capacities" of various species of dogs, Dr. Little hopes "to ascertain whether they [the capacities] are linked to the genes and chromosomes or whether they have some other origin." Thus, by concentrating on animal psychology, this program will eliminate precisely those factors which might offer some clue to the mystery of human differences! How can experiments with animals to determine the effect of both genetical and environmental conditions do anything more than reveal some of the psycho-physical correlations of animal life? There is a fundamental difference between animal and human behavior, stated as follows:

> Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i. e.*, their *psychic individuality*. (THEOSOPHY XXVIII, 212.)

WAITING FOR THE "NINTH WAVE"

H.P.B. says further in *The Secret Doctrine* "that in the case of *human* incarnations the law of Karma, racial or individual, overrides the subordinate tendencies of 'Heredity,' its servant."

Clearly, the heredity-environment dilemma will not be resolved by any biologist who omits from consideration the factors of *egoic* heritage, and of *egoic* causation through acts of will. To speak of the possibility of "non-material or spiritual forces" at work in shaping the individual man and then to attempt to isolate those forces by study of animals and animal experimentation is like hoping to find the sun by burrowing in the earth. Truly, the blind negation that is modern materialism offers few cracks in its armor for the light of Theosophy to penetrate. One wonders how long we must wait for that "ninth wave" of common sense that H. B. Blavatsky predicted would finally liberate scientific thought from its bonds of illusion.

LETTER TO A SON

"Letter to a Seventeen-Year-Old Son" (August *Harper's*), besides opening on a rare rapport between parent and child-no-longer, surveys American culture through the lens of one man's philosophy of experience, and presents an individual, but no less significant, outlook on our educational system. The anonymous writer notes that, like most American boys, his son's general bent and aptitude are along the line of the physical sciences:

> Americans as a people have outstanding mechanical aptitude and a tremendous number of them want to work with things rather than with words or ideas. For every American boy who wants to be a lawyer there must be a hundred who want to be aviation and automotive engineers. As a result, most male students in American schools learn the physical sciences a lot better than they learn the word sciences [history, English and foreign languages] . . . . Partly for this reason and partly because schools and parents do an incredibly bad job of explaining the purpose of the word subjects to boys, American education is sadly off base in terms of future citizenship and in terms of what people need to lead happy, useful lives.

Theosophists who recall Mr. Judge's special mention of the inventive faculty of Americans, and the cause assigned for it (*Echoes From the Orient,* p. 24), will see the connection between the beginning and end of the above paragraph.

The Herd Instinct Called History

Utilitarians to the contrary notwithstanding, "the greatest invention of the human race is language." Yet "the world is full of people who can't make a clear statement of a thought, which is another way of saying they can't think straight," the letter continues. For men, history takes the place of instinct:

> A people which doesn't know history is like a sheep which can't smell a wolf in the wind. In a democracy a citizen cannot entirely delegate to experts his duty of thinking (language) and his share in exercising the herd instinct for self-preservation (history).

Ultra-materialism, it is pointed out, "bears a large part of the responsibility for the war and for the mess the peace is quite likely to be":

> The German and American educational systems seem to be more alike than a lot of Americans realize. It's one of the things that worry me most about this country. Both . . . systems turn out enormous quantities of people sufficiently educated to be intelligent soldiers, skilled laborers, foremen, engineers, and third-rate lawyers and journalists. But as *people,* as human beings, it is doubtful if these expensively educated Germans and Americans are as wise, as happy, as mentally healthy as a French peasant or a German peasant or an American pioneer of a century ago. Obviously, the answer isn't to go back to illiterate peasantry. But . . . it requires an education that gives to a man of our time the simple human understanding that the peasant and the pioneer used to get naturally out of the lives they led and the surroundings in which they grew up.
>
> [The liberal arts or the humanities] are the really practically important achievements of the human race; the ones which determine whether we go ahead or back. . . . [They] are the distilled history of civilization.

Religion in the Schools

"I want my children's minds unfettered and open to scientific proof. I do not want them indoctrinated when they are young." With these words, Mrs. Vashti McCollum, mother of James T. McCollum, aged 10, explained her suit to end religious instruction in the public schools of Champaign, Ill. Her husband, John Paschal McCollum, a professor of horticulture in the University of Illinois,

is taking no part in the action, but her father, Arthur G. Cromwell, who is president of the Rochester Society of Free Thinkers, testified to his atheist convictions. Mrs. McCollum is supported in her suit by the Chicago Action Committee and the American Civil Liberties Union, which have provided her with legal aid.

In the court hearing in September, Mrs. McCollum contended that the telling of Bible stories created sectarian differences and caused friction among the children. She said that her own child, James Terry, suffered ostracism because he obeyed her in not going to a class in religious instruction. A teacher, she explained, had suggested that James be permitted to go so that he would be better accepted by his class. She refused, saying that it would be hypocritical to allow him to be instructed in beliefs she thought were false simply to gain friends for the child.

"There Isn't Any"

Defending its program, the Champaign school board maintained that there is no indoctrination in the religious class, and called witnesses to support the argument that the instruction is beneficial to the children. Mrs. McCollum's attorney, Landon L. Chapman, claimed that the classes were "proselytizing children" and declared the practice to be in violation of the state and federal constitutions. James testified that he attended a Unitarian Sunday School, but that he did not "pray." Asked about the existence of God, he said, "As far as I am concerned, there isn't any."

This case is important for the clarity of the issue involved. In pressing her suit, Mrs. McCollum is on the solid ground of impartiality. According to a press report of the trial,

> She had never been a member of any group opposed to religion, she said, and everyone should have religion as he saw fit, but she felt the place for religion was in church and not in the public schools. . . . She said she had no objection to James Terry reading the Bible as long as he read it as stories, but she opposed teaching it as a creed or dogma. (New York *Daily News,* Sept. 16.)

A decision of the judges hearing the evidence may be expected late this month, and, whatever the ruling, the case will probably be carried to the Supreme Court by the losing side. Mrs. McCollum has the determined support of groups believing that the church should be entirely separated from all government functions such as education. The school board, on the other hand, has been joined by church groups claiming that religious instruction is a constitutional right of the pupils.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND	Keizersgracht 411
BANGALORE CITY, INDIA	15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA	51 Mahatma Gandhi Road
BOYLE HEIGHTS, LOS ANGELES (33), CALIFORNIA	2614 Brooklyn Avenue
HOLLYWOOD (28), CALIFORNIA	1631 Cherokee Avenue
LONDON (W. 1), ENGLAND	17 Great Cumberland Place
LONDON, ONTARIO, CANADA	424 Richmond Street
LOS ANGELES (7), CALIFORNIA	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22)	22 East Sixtieth Street
PAPEETE, TAHITI	Rue du Docteur Fernand Cassiau
PARIS (5), FRANCE	28 Rue Serpente
PASADENA (1), CALIFORNIA	266 Arcadia Street
PHILADELPHIA (3), PENNSYLVANIA	2012 Delancey Street
PHOENIX, ARIZONA	32 North Central Avenue
SACRAMENTO (16), CALIFORNIA	720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA	505 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA	860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (6), D. C.	709 Hill Building, 17th and Eye Streets

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
THE SECRET DOCTRINE, a photographic facsimile of the Original Edition, the two volumes bound in one	7.50
INDEX TO THE SECRET DOCTRINE, for Students	3.00
THE SECRET DOCTRINE *and* INDEX	10.00
THE KEY TO THEOSOPHY, facsimile of Original Edition	2.50
THEOSOPHICAL GLOSSARY, facsimile of Original Edition	3.00
TRANSACTIONS OF THE BLAVATSKY LODGE	2.00
THE VOICE OF THE SILENCE	1.00

Books by William Q. Judge:

THE OCEAN OF THEOSOPHY	1.50
LETTERS THAT HAVE HELPED ME, Vols. I and II in one book	1.50
THE BHAGAVAD-GITA	1.50
NOTES ON THE BHAGAVAD-GITA	1.50
PATANJALI'S YOGA APHORISMS	1.00

Other Books:

THE FRIENDLY PHILOSOPHER, Collected Letters and Talks on Theosophy, by Robert Crosbie	3.00
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY, by Robert Crosbie	1.50
THE THEOSOPHICAL MOVEMENT, a History	5.00
THE ETERNAL VERITIES, for Children, New Edition	1.50
TEACHER'S MANUAL AND GUIDE TO THE ETERNAL VERITIES	2.00
"BECAUSE"—FOR THE CHILDREN WHO ASK WHY	1.50
LIGHT ON THE PATH, Bombay Edition	.75

Pamphlets:

THEOSOPHY SIMPLY STATED (10 copies, 50 cents; 50 copies, $2.00)	.10
CONVERSATIONS ON THEOSOPHY, including the "Three Fundamental Propositions" of The Secret Doctrine	.10
REINCARNATION AND KARMA, containing the "Aphorisms on Karma" by William Q. Judge	.10
THOUGHTS FOR THINKERS, a helpful Essay	.10
EXTRACTS FROM A LETTER, for those who mourn	.10
THE VOCATION OF LIFE	.10
THE UNITED LODGE OF THEOSOPHISTS, a statement of its history, purpose and methods	.25
FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H. P. Blavatsky	.25
EPITOME OF THEOSOPHY, by William Q. Judge	.25
ECHOES FROM THE ORIENT, by William Q. Judge	.25
MORAL EDUCATION, for Parents and Teachers	.25
A CHRISTIAN AND A THEOSOPHIST	.25
THE LAWS OF HEALING, PHYSICAL AND METAPHYSICAL	.50
WHERE ARE THE DEAD? Theosophy versus Spiritualism	.25
CYCLES OF PSYCHISM, The Import of Psychic Evolution	.50

Prices subject to change without notice
Correspondence invited regarding any Theosophical writings
Orders should be addressed, and all remittances made payable to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California
22-24 East 60th Street, New York (22), New York